NEW-YORK CHRISTIAN MESSENGER,
AND PHILADELPHIA UNIVERSALIST.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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THE HOPE OF THE GOSPEL.
A Sermon,
BY L. S. EVERETT.

Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail. Heb. vi. 17—19.

Christians of all denominations concur in admitting the importance of obtaining a hope. By this it is meant, that a hope of salvation, a well founded expectation of a happy immortality, is thought to be important. And it is so; for, without the sustaining influence of such a hope, mankind would be poorly prepared to endure the unavoidable evils of life. We often need 'a strong consolation,' to enable us to bear up, under circumstances of trial and affliction, the burden of our woes; and it amounts to no more than a compliance with the dictates of common prudence, to flee for refuge from the impending calamities of life, to the oath and promise of God, that we may obtain, from these 'immutable things,' a hope which maketh not ashamed—a confidence which nothing can destroy or weaken. This is the hope of the gospel—a hope full of immortality.

Without the hope of a happy immortality, how dreary and desolate would be the world!—With it to cheer us and encourage our hearts, nature wears a pleasing dress, and grace becomes a sweet and charming theme. As the poet expresses it—

'Hope looks beyond the bounds of time,
When what we now deplore
Shall rise in full immortal prime,
And bloom to fade no more.'

The expectation of earthly enjoyments, to which we have not as yet attained, is often serviceable, as an encouragement—as an incentive to exertion. But there is a hope, the influence of which is far more beneficial—there is a hope which is as 'an anchor of the soul,' at all times and under all circumstances; which, unlike our earth-born and perishable expectations, 'is sure and steadfast.' This is the rational christian's hope; the rich inheritance of the believing heart; a hope which enables the soul to lay hold upon eternal life, and to anticipate joys untold; to grasp the world in its warm embrace, and present it redeemed, and immortalized, and faultless, at the throne of God.

In directing your attention to some of the distinguishing characteristics of the christian's hope, I will give a definition of the term in the language of another. 'Hope,' says Cruden, 'is a firm expectation of all promised good things, so far as they may be for God's glory, and our good, but especially, of eternal salvation and happiness in heaven, where we we shall be conformed to the Son of God.' This is the sense in which the term is obviously used in the text. And now let us consider, for a moment, the vastness of the blessings embraced by a hope like this. It is the firm expectaion of all promised good things; and what hath the Almighty promised?

He hath promised that he will never leave nor forsake us. He hath promised that he will reward and punish us 'according to our deserts.' He hath promised that all shall know him, from the least unto the greatest—and to know him is life eternal. He hath promised, with an oath, that unto him every knee shall bow, and every tongue shall confess, that in the Lord they have righteousness and strength. He hath given us the promise of eternal life in Jesus Christ our Lord. And we are assured, that in Christ, the seed of Abraham, all nations, kindreds, and families of the earth shall be blessed, by being turned away from their iniquities. He hath given us 'exceeding great and precious promises;' they do, indeed, embrace all the good things desired by the benevolent heart.

The hope of the christian, then, is the confident expectation of these promised blessings.—And it is a very grateful consideration, that the holy Being, who hath given us these precious assurances, will be glorified by the fulfillment of all his promises—that he will secure to himself the honors and praises of all intelligences, by the accomplishment of his gracious purposes. He will glorify his own name by doing good to his offspring—by granting them that eternal life and happiness which he hath pledged himself to bestow; so that it hath not entered into the heart of man to conceive of the exceeding riches of his grace to us-ward—the infinite fulness of his love, nor of the benefits which flow from the fountain of divine goodness.

Think of the power of that Being who created and imparted motion to the worlds and systems of worlds. Imagine what he would have done, if he had been influenced by a malignant disposition. In that case, each planet would have been a hell, each angel of his presence a a devil, and all created beings subjects of immortal anguish. Ruin and wretchedness would have pervaded creation, and wild wrath would have blasted the germ of every comfort.

It was benevolence that directed Omnipotence in all his sublime and glorious doings. His righteousness beams complacently and kindly upon us. There is no frown upon his countenance. He delights in blessing us. What, then, will he not do for us? He possesses the disposition and the power to save—to save you, and me, and all mankind. And he will save us, with an everlasting salvation; and, by perfecting the holiness, he will secure the ultimate happiness, of all the ends of the earth. So whispers Hope, in the mild accents of heavenly truth, to the believing heart.

Do you tell me that this is going too far? Then hath God gone too far in the revelation of his character and purposes. If we hope for too much, then it was wrong for him to spread out around us, and pour out upon us, the imperishable proofs of his love! If we expect too much, then God hath promised too much. Are we too confiding in his mercy? then is the oath of Omnipotence too true.

Again. The hope of the christian is sustained by the grace of God. Is there any thing like partiality in his grace? No. Then there need be no limits to our hopes of good at his hands—then may we lawfully hope for the salvation of all. Was that wisdom, which devised the plan of redemption, without partiality and without hypocrisy? Yes. Then may we rely, with abiding confidence, upon the accomplishment of all that benevolence desires.

The grace of God, by which we mean his free and eternal favor, good will, and love, is the source of all our blessings. The fact, that the benefits which now flow to us so freely, come from the impartial goodness of God, unasked and unmerited, inspires us with the belief, and the hope, that no creature, however degraded or unworthy, will be deprived of that eternal life, without which our present existence would be worth but little. The source of salvation, life, glory, and happiness, being in God, it cannot be exhausted. Refreshing streams will issue from it, to fertilize that world which sin has rendered a moral waste, and to make glad the city of God. These streams of grace, united into one broad river, are so wide and deep, that we cannot pass over them. The ocean of God's love is without bottom or shore.

Again: The benevolent mission and labors of the Son of God yield a substantial support to a rational and satisfactory hope. It is known that he came into the world to seek and to save the lost; that he labored, suffered and died for all; that he brought life and immortality to light; and that immortality is set forth as the common blessing of mankind.

Call to mind the life and labors of the Savior. Imagine that you see him as he was seen by faithful witnesses, going about doing good—bending compassionately over the afflicted; extending his tenderest sympathies to the distressed; supplying the wants of the destitute; administering consolation to mourners; instructing the ignorant; raising up the bowed down; healing the sick; and at last, when abandoned by his friends, and in the agonies of death, praying for his enemies, saying, 'Father, forgive them, for they know not what they do.' What is the great lesson to be drawn from all this? His conduct speaks a language which, while it consoles our hearts, and encourages our hopes, should make us ashamed of all our contracted desires, and drive from our minds all thoughts less worthy than that which is full of immortality. We should remember that he came to call not the righteous, but sinners to repentance.

Let us inquire—did Christ labor for all, and will not all derive some benefit from his labors? Did he die for all, and rise for their justification, and will not all live and be justified? Did he pray for the forgiveness of any who will not be forgiven? How can we, with such an overwhelming weight of testimony upon our minds, refuse to entertain the hope of salvation for all the world? It seems as if our ungrateful hearts, while oppressed with a sense of our obligations to God for his numberless blessings, had resolved upon dashing away the cup of consolation, and growing profane in the atmosphere of holiness.

And here let it be further observed, that we are to look to Jesus, to learn the moral character of God, and to as certain what his intentions, in relation to our future condition, are. Suppose we should

do so—what conclusion should we be likely to arrive at? Would not his conduct, his doctrine, and his precepts, encourage us to hope that God will abundantly bless the provisions of his grace, and satisfy a hungering and thirsting world with the joys of his kingdom?

Of this I speak confidently—there can be found nothing either in the instructions or examples of Christ, that can by any fair rule of interpretation be urged as an objection to the doctrine of universal immortality and happiness. And if we regard him as the representative of God, we must admit that the plan of grace includes all, provides for all, was ratified by the mission of him who died for all, and will fail, in a most material respect, unless all shall ultimately be gathered together in Christ.

Our hope, then, rests upon a broad and sure foundation. It rests upon two immutable things—upon the oath and promise of a God who cannot lie. I say this of our hope; for, however strange it may appear to those who have been accustomed to regard us as being without hope and without God in the world, we have both.—We trust in the living God, and we cherish a living hope—the confident expectation of all promised good things. And this hope we have, which 'is an anchor of the soul,' both sure and steadfast, and which entereth into that within the vail.

How precious then is the hope of the christian! How great are the benefits, how rich are the consolations, how numerous are the blessings, which flow into the hearts of those who entertain it! With this hope to sustain us, we can courageously stem the tide of adversity, and triumphantly surmount the evils of life. With this to help us on, we can go from strength to strength, until we reach the termination of our earthly pilgrimage, and then, without a murmur or a tear, we can cheerfully commit our souls to the hands of him who hath loved us and died for us—fall peacefully to sleep in his blessed embrace, conscious that we shall awake in his likeness, and rest in his kingdom on high. This precious hope is ours; the world did not give it—the world cannot take it away.

Having said this of the nature of our hope, and the foundation on which it rests, and keeping it in mind, that it 'is an anchor of the soul,' binding the purest affections of our nature to God, I shall now proceed to offer a few remarks upon some of its practical tendencies, with the intention of making it appear, that it must, necessarily, operate favorably upon the hearts, feelings, and conduct, of those who cherish it—that it elevates the mind, expands the natural benevolence of the soul, draws forth our sympathies, and inclines those who entertain it to love God and keep his commandments.

Let it now be supposed, for the sake of the argument, that there is, somewhere in God's wide world, a conscientious and consistent believer in the restitution of all things. Admit that he has read his Bible enough to know that he is required to conform his heart, and feelings, and affections, to the standard of the gospel, and that he is bound to show his faith by his works—to be like God; and, in his endeavors to become so, he must conduct towards his fellow beings as God has conducted towards them. The question is—and it is an important one—How will this person feel, and how will he act, under the influence of the hope of which I have spoken?

Will he, in consequence of entertaining the hope that all will finally be saved from sin and misery, feel inclined to injure his fellow creatures in their persons, property, or characters? We have been told that a person cherishing this hope will feel at liberty to violate every command of God and man. But how is the fact?

Whoever cherishes this hope, must necessarily entertain a desire for the salvation of all; for hope is a compound of desire and expectation! and will it be said, that a person who really desires the well-being and happiness of his fellow creatures, will deliberately set himself to work to injure them? He also believes that God is infinitely good, and entirely impartial in the distribution of his favors; and it will not be pretended that this article of his faith will materially injure his morals, for all christians profess to believe the same. He further believes, that God desires to have all men saved, and come unto the knowledge of the truth; and in this he goes no further than others go. All admit that God is not willing that any should perish; and thus far the Universalist is as safe as his neighbors. But he goes further. Leaving his friends on praying ground, (pleading with Heaven for the salvation of all, and doing all they can to save sinners from the wrath of that God who is love,) he flees for refuge to the joy-inspiring promise of eternal life, and exclaims 'God hath made known the mystery of his will which he hath purposed in himself, that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and on earth, even in him.'

Now, on the supposition that God hath eternally desired the salvation of all; that he hath purposed in himself to save all; that he hath promised to do so, and sworn by himself that his promise shall be fulfilled, that he might give us 'strong consolation;' that he hath pledged his honor, his veracity, his glory, in the tears and blood of his Son, to do this for a sinful world; suppose, I say, that the believer cherishes a hope commensurate with the pledge thus given, what must be his convictions, his sense of duty—what must be his emotions, his feelings, his conduct, under the influence of this hope, and the considerations connected with it?

Let it be remembered, that we are proceeding upon the ground that he has actually fled from the refuge of lies, and laid hold upon the hope of a world's salvation; that he doubts not, fears not, distrusts not. He rests securely and happily on this broad, deep, immutable foundation.—He joyfully anticipates the time when all sinners shall be converted and saved—when death, sin, and pain, shall be destroyed, and when the whole world of redeemed intelligencies shall be holy and happy.

There is an important fact, which, more perhaps than any other, stands connected with this hope and is often in the mind of the enlightened christian; it is, that God is love; and this is wedded to the kindred thought, that all are objects of his tender regard. He sees around him the proud, the thoughtless, the irreligious and unbelieving; and he may be supposed to feel interested on their account, in all the promises of God. He knows how much they lose by walking in the way of transgressors; he knows how much they might gain by turning unto the Lord who will have mercy upon them. He painfully realizes, that, while they remain in a state of unbelief and disobedience, they cannot enjoy the blessings of the kingdom of God—that they must remain strangers to the comforts and joys of religion, and that they are, emphatically, without hope and without God in the world.—But his faith authorizes him to expect that they will, sooner or later, be brought to a knowledge of God, and to the enjoyment of his salvation. And the believer realizes, that, unworthy as they now are, God, the Being whose name they treat irreverently, and whose commands they foolishly violate, has provided for their redemption, that he has determined to save them from their sins, and that the designs of his mercy cannot be frustrated.

How, then, must this person feel, and act, towards these unfortunate individuals, in order to have his conduct consistent with his faith and hopes? The answer is a plain one. He must go to them in the spirit of brotherly kindness, with the message of grace and good will; he must lay before them the advantages of a holy, active, and useful life; he must evince the purity of his regard for them, by promoting their happiness; he must present their case to God in the prayer of faith, nothing doubting; he must treat them as if sensible of the fact that they are his brethren; he must bear their interest upon his heart, and love them even while they are yet sinners. All this must he do, in order to be a consistent believer in the salvation of all his fellow men.

But our actions proceed from inward principle; hence the necessity of having our hearts purified, and our thoughts and feelings brought into a strict conformity to the grace and love of God. If our hearts are not right in the sight of God, our conduct, our walk and conversation will be wrong. Yes, and our opinions must be correct, and our hopes such as the gospel of our salvation authorizes, in order that our hearts may be renewed and purified. For, let it be remembered that the work of purification is accomplished by the aid of means: we must have rules of action; principles to act upon; patterns to work by, to enable us to set our moral affections in order. And the grace of God hath furnished these means of improvement; all we have to do, is to employ them. And when the springs of action are put in order, the nice machinery of the affections set in motion, and the powerful influences of God's love brought to bear upon our minds, a good result will be produced.

We are proceeding upon the ground that the human heart is naturally as it should be—that it is capable of good and generous emotions, and that it prefers virtue to vice; that it may be cleansed from all its pollutions, and become just such a heart as God would like to have it. And the question is, what influence will the hope of the gospel, as we have explained it, have upon the heart of the believer?

Our answer is, He will first turn his thoughts to God; and while he adores, in pleasing wonder, the redeeming goodness of Heaven, he will delight to contemplate that love which hath been commended towards a sinful world. He will realize that this love is without partiality, without alloy, without bounds. Does he now find in his own heart any thing like hatred, any thing like envy, any thing like unkindness? O, how badly do such things comport with the adorable nature and purposes of God!

Is it not likely, that an individual thus situated would reason with himself in this way. Has my Creator regarded me, with all my imperfections about me, with so much kindness, and with an undying affection? has he condescended to assure me that all my interests, and the interests of my fellow beings, are safe in his hands? and have I, who have so much need of forgiveness, ever refused to extend it to those who have trespassed against me? Can I, a worm of the dust, pretend to love God, a Being who loves and delights to bless us all, and at the same time cherishes any evil principle in my heart? Away from my soul, ye unholy and uncharitable thoughts; I cannot love God unless I love his children also!

Have I on earth an enemy? I must forgive him. I will pray for my enemies, and bless those who despitefully use me. If they injure me, I will do them good. I will be like Jesus; like the angels in heaven; like God. Such, we verily believe, is the natural tendency of the hope which rests upon the love of God. The fact that it embraces *all*, constitutes its excellence—its superiority over the expectations usually cherished by christians. Its extensiveness precludes the possibility of its dwelling in the human heart with any thing of a partial character.

Let the world flee for refuge, to lay hold upon the hope set before us; let the divine principles

on which it rests be generally understood; let the word of promise be every where believed; let the desire for the salvation of the world be accompanied by the confident expectation of the grand result, and then the tabernacle of God will be with men; contention and strife will cease, and happiness will abound, throughout the habitable world.

This, allow me to say, is the hope of the well-instructed Universalist, and it is 'as an anchor of the soul,' both sure and steadfast. It rests upon the immutability of God's love, displayed in his gracious promises, and sent home to our hearts by almighty power, and sactioned by the oath of Him who cannot lie.

I have spoken of this blessed hope as a sustaining and sanctifying principle. It would afford us great happiness to be able to add, that all who profess faith in the restitution of all things, had fully, and understandingly, laid hold upon this life-giving principle, and that it had always done its perfect work, in purifying the heart, and ennobling our nature. But we are constrained to confess, that we have, in this, as in other respects, 'come short of the glory of God.' While we devoutly bless God for a hope so divine, so extensive, and so satisfactory, we lament, with deep and heart-felt contrition, that want of conformity to its high and holy requisitions, which has characterized our course of life.

Let it not be so any longer. Let us awake to righteousness, and sin not. While allowed to expect the final triumph of the Redeemer's grace, to hope for the destruction of sin, and the end of suffering, let it be our constant endeavor to walk in the light and glory of that truth which we have believed, and secure to ourselves the pleasures of a willing obedience to the command of God. AMEN.—*Universalist.*

CASE OF JUDAS ISCARIOT—No. 2.

In a former number I have spoken of Acts i, 25, which is alledged by the writer in the "Spirit of the Pilgrims," in proof that Judas has gone into endless torment. I shall now notice the following passage from the same writer:—

"We may learn from the history of Judas an important lesson *in respect to the nature of repentance.* It is expressly declared that he repented, confessed his guilt; acknowledged the innocency of Jesus; and restored the reward of his iniquity: nevertheless it is declared that he was a son of perdition. It is an important question, in what respects his repentance was defective.

"It was defective as it respected the principle. The inspired historian says, "When he saw that he was *condemned*, he repented," &c. It has been supposed that Judas, in the expectation which commonly prevailed among the disciples that our Lord would set up a temporal kingdom, thought it possible that he might escape out of their hands, as he had done in a miraculous way from the hands of his enemies, on some former occasions; but finding that he was not only taken, but actually condemned, and seeing the awful consequences of his conduct staring him in the face, he repented now that he had done the deed. He repented, you observe, not of the deed itself, in which the sin essentially consisted, but of the consequences which he saw were likely to result from it, and which his conscience admonished him would be of a burthensome nature. As repentance consists in sorrow for sin, in itself considered, and as the repentance of Judas had respect to the *effects* of it, it was manifestly defective in respect to its principle."

On this quotation I submit the following remarks:—

1. The writer tells us that the sin of Judas *consisted essentially in the deed itself,* which he performed. When a man attempts, like this writer, to be very nice in his distinctions, it is well to exercise a little caution. Now is it a fact that sin essentially consists in the deed itself? Does it not rather consist in the motive of the actor? It is allowed to be sinful to destroy human life, under certain circumstances. Suppose, by mere accident, without any improper carelessness on my part, I destroy the life of a man;—no one will pretend that I am guilty of murder. Suppose I see a man in danger; I endeavor to assist him; but in the attempt, I destroy him; no one will pretend that I am guilty of murder. But suppose I destroy his life wilfully and maliciously, it is allowed on all hands that I am guilty of murder. But why am I guilty in the one case, and not in the other?—I have performed the same deed, have destroyed the life of a fellow being; and if sin consists essentially in the deed itself, I should be equally guilty in either case. The reason why it is sinful to destroy human life under certain circumstances, and not sinful under certain others is very obvious; the intention is evil in the one case, and not evil in the others. Hence it follows that the guilt of a man is to be estimated, not so much by the action itself, which he performs, as by the motive by which he is influenced.—So much may suffice in regard to our author's nicety of distinction.

2. The repentance of Judas is represented as being *defective,* and therefore of no service.—I ask the reader if he can find a better authenticated case of genuine repentance in the Bible, than that of Judas. 1. He was full of grief.—If he hung himself, his grief must have been excessive, to induce him to destroy his own life; or if, as is altogether more probable, he "was choked with anguish," as Wakefield renders the passage (Matt. xxviii, 5,) it must be allowed that his repentance was not defective through lack of sufficient sorrow. 2. He confessed his fault. He came to the chief priests and said: "I have sinned, in that I have betrayed the innocent blood." Was Peter as ready to confess? He "went out and wept bitterly," but did not openly acknowledge his fault: yet it is allowed that he repented; and since Judas gave better evidence of sincere repentance, why need men call his defective? 3. He returned the wages of iniquity. "He cast down the pieces of silver in the temple." There are many who make loud pretensions to evangelical repentance, who have never restored their ill-gotten gains to the widow and fatherless, from whom they have been unrighteously wrenched; yet they are confident they have repented after a godly sort.—Such men ought not to deny the genuineness of Judas' repentance. David sinned grievously in the matter of Uriah: he repented: but he did not put away from him the gains of iniquity. Why then call the repentance of David genuine and that of Judas defective, when the latter is sustained by better evidence than the former? 4. He exerted himself to remedy the evil he had committed. He bore testimony to the innocence of Jesus: thus rendering of no effect any thing he might before have said of a different character.

On the whole, I repeat the inquiry whether a better authenticated case of genuine repentance can be found in the Bible, than that of Judas. If there be such a one, let it be pointed out: if there be not, let men cease to say the repentance of Judas was *defective.* I close my remarks in the words of Dr. Adam Clarke:—

"To say the repentance of Judas was merely the effect of his *horror;* that it did not spring from compunction of *heart;* that it was *legal* and not *evangelical,* &c. is saying what none can with propriety say, but God himself, who searches the heart." *Note in the end of* Acts, chap i.—*Trumpet & Magazine.*

Love is the fulfilling of the law.

MODERN SCRIPTURE.

MESSRS. EDITORS—I have a word of caution to my limitarian brethren, which I think will be of service to them if they receive it with kindness. If you think it will be the means of correcting an evil, of no small magnitude, you may give the following insertion in the Watchman. I shall rejoice, exceedingly, should I be the means of seriously calling their attention to the subject.

Brethren: Be not offended with me for addressing you by this endearing appellation, for notwithstanding you differ from me in sentiment, you are, doubtless, yet my brethren, though you may be unwilling to acknowledge the relationship. For God has made of one blood all nations of men, and He is the Father of the spirits of all flesh. However you may have wandered from the path of duty, I am in duty bound to consider you as children of *my* Father, and, of course, my brethren—Let this suffice.

Often have I heard you quote the language of the Revelator, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book." You have quoted this language repeatedly as applicable to such as add to any portion of the sacred record. Now on the supposition that you are correct in this application how can you expect to avoid those plagues seeing you have been guilty of adding to the divine testimony? That you have been guilty in this respect you cannot in truth deny, and should you plead not guilty the following spurious texts will rise in judgment against you. I say they are *spurious* for they are not to be found in the bible, and you have quoted them times without number as genuine scripture, and what is this but adding to the record of divine truth? Now you must either prove that I am in error, or stand condemned and receive your just deserts, even the plagues which are written in the book.

I call upon you to inform the public where in the bible the following passages and phrases may be found:

If ye die in your sins whither I go ye cannot come.

God out of Christ is a consuming fire.

As the tree falls so it lies, and as death leaves us so judgment will find us.

No self-murderer shall enter the kingdom of heaven.

Eternal death, endless death, endless misery, endless punishment, endless suffering, endless sin, unpardonable sin, eternal hell, endless hell, total depravity, original sin, trinity, triune, &c.

The above with many others you will not deny that you have repeated as a part of the Bible.

Now if these passages and phrases are not to be found there, you must have rendered yourselves obnoxious to the plagues which are written in the book, and I have no doubt that you will be tormented day and night, till you satisfy yourselves that you have added to the inspired volume, and repent. I now advise you to search the scriptures that you may know the genuine from the spurious, and no longer deal damnation to those who are able to teach you the first principles of the oracles of God.—*Univ. Watchman.*

A Conference will be held at Cedarville on the 29th and 30th inst. One in the village of Greene, Chenango co. on the 12th and 13th Feb. One in Carroll, Chatauque co. on the 19th and 20th Feb.

☞**Lost,**☜

On Saturday evening last, between 125 Lewis-st. and 87 1-2 Bowery, a black silk Bag, containing a small sum of money, a handkerchief marked 'Lucy Finch,' a thimble, &c. A reasonable reward will be paid for it if left at No. 2 Marble-Building, Chatham-Square.

Original.

THE MORALIST—No. 5.

Our Meeting House.

"Where tones all music, mingle sweet,
Where brethren of one family meet,
Praising the God of Love!"

I have been used to attend public worship from a very early period in my life. Brought up at the feet of Partialism, with all its prejudices early impressed upon my mind, I early conceived the opinion, (which, however, is a very common one with a large proportion of mankind,) that a constant attendance at church was essentially necessary in the round of christian duties; and that the individual whose attendance at the sanctuary was constant and regular, must of necessity be all that christians by the laws of religion are required to be. And it was with a pride and self-sufficiency, that I cannot now well describe, that I walked regularly on the return of Sunday, with mother, to the place of worship we denominated as "our church." These feelings were childish, certainly, but they had all the inexperience of childhood to excuse them.

I cannot, however, at this moment, when the days of that happy period are far away in the perspective, but reflect how often these feelings are experienced by the more aged; in fact, by those of all ages—from the youth who is treading the rosy paths of existence, to the old and enfeebled who are far down the valley of time.—With the same proud, self-sufficient step they wend their way to the various places of worship they are in the habit of attending; some to the gilded chapel, to bow in awe and fear before some graven image, or painted figure—others to the "lofty steeple-house," whose aisles are spread with costly carpets, and whose seats are softly cushioned to receive the indolent forms of the worldly minded worshipers; and all esteem those the less, who do not follow in the same path—emphatically, who do not belong to "our church."

But in my own heart, the pride and the vanity, I sincerely trust, are changed to feelings of a more humble character. And the self-sufficiency has dwindled away into a greater dependence upon the "Father of the spirits of all flesh," before the enlightening efficacy of a doctrine that is all love; whose merest precepts tend to allay the stormy passions of the human soul, and soften the asperities of our common nature—to bind up the broken hearted, dry the tears of grief and sorrow, and light the heart with the sunshine of peace and joy.

Our little "Meeting House" has no architectural ornaments, no lofty columns, or daintily wrought capitals from foreign climes to attract the attention of the passer by. It is, indeed, a very plain looking building; and in its exterior there is nothing to distinguish it from any of the neat unassuming places of worship we might meet in a quiet country village. On entering the house the observer is unconsciously led to admire its perfect neatness and freedom from all gaudy and pompous decorations. No velvet drapery, hung in dark relief against its walls, nor massive pulpit, nor richly cushioned seats; yet, the simple and unaffected simplicity that reigns o'er every feature of the building, while it excits the admiration of the beholder, is in perfect accordance with the meek precepts of the "Prince of Peace," and the holy and impartial principles proclaimed within its walls.

There is a numerous and respectable congretion attached to our meeting-house, and it is gratifying to find no melancholy gloom upon the quiet and familiar faces I meet there on the first day of the week, as if the principles of religion forbid the soul to rejoice, and banished the smile forever from the lips; but there is a sweetness and serenity spread over the features of each, that speaks of a glad and contented heart, as though the spirit of Peace had swept his radiant wings across the happy group, and left his sainted impress there. O! how the heart thrills with emotions of unalloyed felicity, when we behold a number of human beings, blessed with ennobling and heaven-born reason, all met together to praise the Almighty Author of their existence, whose power has called them forth to enjoy the blessings of earth, which his undying love has provided for them, and whose tender mercies are forever over all the works of his creation—to thank him for his good and perfect gifts, and the innumerable evidences of his loving kindness, and for the hope, the blessed hope, he has implanted in their breasts, that when the few short years of life are past, he has reserved, not for them only, but for the whole Adamic family, an inheritance beyond the fleeting things of time, even immortality, where joys will be spread out before them that can never fade away.

Where—where is the breast, in which feelings like these exist, that could not be happy?—Where the face that would not be lit up with smiles of peace and joy—and where the heart, inspired with the recollections of God's past and present kindness and care, that would not as it were, prostrate itself before the shrine of his enduring love, and endeavor by a constant practice of virtue, to merit the blessings he is constantly receiving? If there be any such, they are not, they cannot be, UNIVERSALISTS! J. P.

Philadelphia, Jan. 1834.

FAITH.

Children are very early capable of impression. I imprinted on my daughter the idea of faith at a very early age. She was playing one day with a few beads, which seemed to delight her wonderfully. Her whole soul was absorded in her beads. I said, "My dear, you have some pretty beads there" "Yes papa." And you seem to be vastly pleased with them." "Yes, papa." "Well, now, throw them behind the fire." The tears started into her eyes. She looked earnestly at me, as though she ought to have a reason for such a cruel sacrifice. "Well, my dear, do as you please: but you know I never told you to do any thing which I did not think would be good for you. She looked at me a few moments longer, and then, summoning all her fortitude, her breast heaving with the effort, she dashed them into the fire. "Well," said I, "there let them lie; you shall hear more about them another time, but say no more about them now." Some days after, I bought her a box full of larger beads, and toys of the same kind. When I returned home, I opened the treasure and set it before her: she burst into tears with ecstasy. "Those, my child," said I, "are yours; because you believed me, when I told you it would be better for you to throw those two or three paltry beads behind the fire. Now that has brought you this treasure. But now, my dear, remember, as long as you live, what Faith is; I did all this to teach you the meaning of Faith. You threw your beads away when I bid you, because you had faith in me, that I never advised you but for your good. Put the same confidence in God. Believe every thing that he says in his word. Whether you understand it or not, have faith in him that he means your good.—*Cecil.*

The beauty of a religious life is one of its greatest recommendations. What does it profess? Peace to all mankind. It teaches us those arts which will render us beloved and respected, which will contribute to our present comfort as well as our future happiness. Its greatest ornament is charity; it inculcates nothing but love and simplicity of affection; it breathes nothing but the purest delight; in short, it is a system perfectly calculated to benefit the heart and improve the mind.

[We have been politely favored by the author with a copy of a pamphlet entitled, "Address delivered before the General Trades' Union of the city of New-York, at the Chatham-street Chapel, Dec. 2d, 1833, by ELY MOORE, President of the Union." We have not had the opportunity of making ourselves so especially acquainted with the objects and principles of the "Union" as to offer an opinion thereon, and indeed this is not within our province.—From what we have heard of the masterly manner in which the address is said to have been delivered, together with a cursory examination of the pamphlet before us, we think Mr. Moore has lost nothing of his high reputation as a public speaker. We have been so much pleased ourselves with the closing part of the address, that we transfer it to our columns. We may hereafter make other extracts.—The one in question follows.] P.

So far from the government under which we live being unfavorable to our interests as artists and mechanics, it is, in every respect, *most propitious!* There never was a land under heaven, where the intellectual powers of man had so fine a field, and such fair play, as they have in our own country, and in our own times. If our march, therefore, is not *onward* to honor, competency, and *fame*, the fault is all our own.

Will you meet me with the excuse, that your early opportunities in life were limited?—that you have no time for improvement?—that it is too late to enter the lists for distinction? and that you must, therefore, be content to live and die in obscurity?——Such are the common apologies of the indolent, the spiritless, and the dissolute. Let no such pretexts, therefore, be made by members of the "Trades' Union."—Would you have your ambition fired, your hopes elevated, or your resolution strengthened by glorious example? Then contemplate, for a moment, the history of those illustrious men, whose names stand as "landmarks on the cliffs of fame"—who were the artificers of their own fortunes, and who, like yourselves, were mechanics and artists. FRANKLIN, who astonished and confounded the school-men of Europe, and with impunity *dallied with the lightnings of heaven*, was once an obscure *journeyman printer!* His elevation was the result of his own efforts. ROGER SHERMAN, one of the most extraordinary men in the extraordinary age in which he lived—and WILLIAM GIFFORD, the immortal author of the *Baviad and Mæviad* were both *shoemakers*. GEORGE WALTON, the distinguished patriot and jurist of Georgia, acquired his education by *torch light*, during the term of his apprenticeship to a *carpenter!* General KNOX was a *bookbinder*—and General GREENE, (the second Washington,) a *blacksmith*. But we are not limited to the past for examples. Our distinguished townsman, FRAZEE, was a common *stone-mason*. As a sculptor, he now stands unequalled in this country—and as a *self-taught* artist, unsurpassed by any in the world.

Would you enjoy the fame of those illustrious men? Then follow their example, and imitate their virtues. Like them be diligent—be honest—be firm—be indefatigable. Pursue knowledge with a diligence that never tires, and with a perseverance that never falters; and honor, and glory, and happiness, will be your reward! You have no longer an excuse why you should not prosper and flourish, both as a body, and as individuals. You know your rights, and, consequently, feel your strength. If mortification and defeat should attend you, blame not your fellow men—the cause will be found within yourselves. Neither blame your country—the fault will not be her's! No—Land of Genius—Land of Refuge—Land of the Brave and Free!—thy sons have no cause to reproach thee! All thy deserving children find favor in thine eyes—support on thy arm, and protection in thy bosom!

MESSENGER & UNIVERSALIST.

SATURDAY, JANUARY 25, 1834.

Lecture in the Orchard-street Church, Sabbath evening,(to morrow.) 26th inst. commencing at 7 o'clock. Subject, Malachi iv, 1. Preacher, Mr. Sawyer.

☞ A lecture may be expected at the Callowhill-St. Universalist church every Wednesday evening, commencing at 7 o'clock.

INQUISITION OF THE 19th CENTURY.

Sometime back we spoke of the city of New-York being regularly *districted*, and according to Limitarian estimates, of their being then about *seven hundred* Inquisitors, in the capacity of *tract distributors*,&c. instituted over us,whose express duty it was to go from house to house and catechise the inmates, exhort and pray with them, and in short to take supreme direction of their spiritual concerns; applaud those who were submissive to their unrighteous dictation, and faithfully report to *head quarters*, all refractory heretics.

We have been advised from time to time of many instances in which these deluded, and frequently grossly ignorant,tools of the more crafty and designing, carry out to the utmost extent the spirit and letter of their instructions. They will march into your dwelling with all the effrontery of an officer of the Inquisition,with book and pencil in hand, and as the first ceremony, take a seat unasked at the table, and then begin a regular examination—'what is your name, age, how many children have you, do they go to Sunday school, where do you go to meeting, have you a Bible, do you pray,' etc. etc. And they always seem to take the time when men are away from their houses. As if from a perfect consciousness of being engaged in a dishonorable calling, they proceed with great caution and wariness, until they ascertain whether they can enter a house with impunity. When this done, they do not hesitate to exhibit all the authority and dogmatism of a spiritual censor.

We recollect a circumstance that transpired in our own family. We were taking our tea, we think it was, at an early hour. Just as we were through, there was a call at the door, and the 'lady of the house,' was asked for. As we passed through the hall, on our way out, we found two——we were going to say *Ladies*,but really we are constrained to believe that a female must sacrifice all claim to that appellation, ere she can thoroughly engage in such an obtrusive employment——we found two females who had just begun their examination. We heard the queries, 'How many children, their names, ages,' &c. We stopped and began to query in turn. We desired to know the object in thus 'numbering' community. The visitors were evidently disconcerted—'it was a matter of interest to their society—it was important to know how many attended Sunday school and how many did not,'&c. *We*, however, could not see what authority they had for prying into the domestic concerns of community in this way—we were in the habit of training our children ourselves. &c. Whereupon they gathered up their pencil, book, and papers, in apparent confusion, and departed somewhat unceremoniously—And thus it ever is with them. They shrink at the first indication of a *manly* investigation of their motives and conduct. But let them get possession of a house when none but females are at home,and they can rail away with the utmost assurance.

We have just been informed by an acquaintance of a case of recent occurrence in his family. He was absent and a female called at his house. As soon as seated, she commenced the usual examination. 'Have you any children? How old are they? Do they go to Sunday school?' To this last interrogation, his lady reeplied, that she generally felt competent to take charge of the Sabbath instruction of her children herself. 'What Church do you attend?' eagerly inquires this very modest and retiring personage. The Orchard-street Church it was replied. 'What denomination is it?' Universalist, was the reply. 'Oh!' continues her ladyship, with an insulting toss of the head, 'that accounts for your children not attending Sunday school!' And then commenced a tirade of awful admonition so rapid that one could hardly get in a word.

It was labor lost, however, for the lady of the house knew the whole ground too well by experience. She is a member, in regular standing, of an orthodox church, and it is only a little better than a year since she has been introduced fully into the glorious light and liberty of the gospel of peace and salvation. And her cup of joy and happiness appears to be as full as it can well be measured out in this imperfect state.

Her catechist,on the occasion in question,did not seem to relish her views much, and abruptly observed, 'I'll thank you for your name, madam.' At this juncture, the husband (who had a moment before, and during the previous conversation, returned home and passed through the room where his companion and her visitor were sitting, to an adjoining one) overhearing this, as he deemed impertinent question stepped out of the adjoining room, and desired to know the object of thus catechising his family, demanding their name, &c. Why it was her *duty* to report all information to the board,&c. He knew of no duty devolving on individuals to obtrude themselves into the domestic circle in this way. He did not design at first to interfere at all in the conversation, but her arrogant demands rendered it necessary for him to be plain. She was an entire stranger to him—she appeared like a well-informed woman, but he must say that her conduct, so far as he had witnessed it, appeared to him highly impertinent, and he would sincerly advise her to seek some more respectable employment. She rose to retire, hoping that she should be treated civily! A pretty time, really, to talk of *civility!* Our informant expressed himself perfectly astonished that respectable females could bring themselves to such a course.

The transaction needs little comment. The reader can readily picture to himself the abject state of society that would be produced, only let such practices be fully tolerated for a little while. But thanks to the spirit of liberty which is not yet extinct in this favored country, the *christian freeman* will spurn such unrighteous dictation,though property, reputation, and even life should pay the forfeit.

P.

IMPROVEMENT.

In the 'Quarterly Christian Spectator,' for June, 1833, we find an article on the 'Moral Characteristics of the Nineteenth Century.' The following is an extract:

"Many persons are excessively afraid of innovations, as such. They would not disturb a custom or theory, because it has been long established. However useless or pernicious it may have proved to be, it must stand because their fathers adopted it. Such is the power of narrow and illiberal views, strong prejudices, or sinful pertinacity.

"No reason can be assigned why we should be contented with what is erroneous in speculation or practice, when it can be made better—why we should be unwilling to try what is new, when we have been injured by what is old.

"All wisdom in the regulation of human affairs, lies in adapting measures to the demands of our cotemporaries---to the spirit and expectation of the age in which we live. If former usages prove to be unsuited to the circumstances in which we are placed, if former theories obstruct the progress of divine truth, or subject the gospel to reproach, it cannot be unwise in us to set them aside."--pp. 195, 196.

Remarks. We feel not a little gratified in being enabled to present our readers with the foregoing extract from an approved Partialist periodical. We feel gratified—not only because Universalists have oft times mentioned the same facts and uniformly urged the same principles; and not simply because the writer has fairly taken us by the hand, in relation to this matter—but because we behold in the extract, coming from so high a source, the harbinger of better times. The first step toward amendment is to acknowledge our errors, whether in faith or practice—and the second is like unto the first, viz. to avoid the like errors in future. It is one thing to *confess*, and another to *forsake*. Let us hope that they who admit the existence of the faults noticed and implied in the cited article, will resolve practically to "abhor that which is evil, and cleave to that which is good."

Feeling somewhat in a mood for enlarging on this subject, I shall suggest a few thoughts on each paragraph of the extract.

1st. There can be no doubt that there are thousands in Christendom, who feel such a dread of the consequences of innovation, as to adhere with all tenacity to opinions the correctness of which they very much doubt. And we cannot avoid ascribing this deplorable state of things to "narrow and illiberal views, strong predjudices, or sinful pertinacity." He who has been properly instructed, will acknowledge that his *interest* is connected with *the truth*—and that, consequently, it is his *duty* to follow wherever the truth may lead. There should be no fear of consequences, when truth is the object of pursuit. Let the issue be as it may—even to the exploding of opinions however ancient or sacred—it is our duty to abide the result.

It may here be observed, that "the leaders of the people" are the primary causes of the "narrow and illiberal views, strong prejudices, or sinful pertinacity," above referred to. *Creeds*, standards of faith, have been set up and established—and the thunders of excommunication have deafened the majority of the Christian world. They will not hear of innovation. Their ears are closed. They believe what the Church believes, and the Church believes what they believe—and both believing the same thing, "however useless or pernicious a custom or a theory may have proved to be, still it must stand."

In order to bring about a reformation, the axe must be laid at the root of the tree. Creeds must be abolished—difference of opinion must not produce Church censure—untrammeled investigation must be countenanced and encouraged by precept and example. Until these things are attended to, it will be in vain to deplore the dread of innovation so observable in the Christian world.

2d. In the second paragraph of the extract, there is an appeal which ought to be sounded through the intellectual creation. "*No reason* can be assigned why we should be unwilling to try what is new, when we have been injured by what is old." Partialism, even in its most favorable modifications, has been of incalculable injury to mankind. It has obscured the glory of our heavenly father—it has degraded man—it has kindled the fires of persecution—it has at times made of the world "a field of blood"—it has robed this beautiful earth in sackcloth—it has caused misery, insanity, suicide, murder! Yet when the peace-inspiring, heart-rejoicing, God glorifying doctrine of Universalism is proclaimed, it is said to be something *new*, opposed to the an-

cient order of things, and is forthwith despised and rejected! The christian world has given the doctrine of endless misery a fair trial. It has failed to reform mankind—it has failed to gladden the heart of the believer—it has failed to promote human happiness,—and not only so, it has been productive of much evil. Is it not a dictate of wisdom to make a trial of some other system? "We should not be unwilling to try what is new. when we have been injured by what is old." But I leave the reader to follow out this train of thought.

3d. The foregoing observations have rendered it unnecessary to say much on the third paragraph of the extract Nevertheless, a few remarks will not be out of place. "If former theories obstruct the progress of divine truth, or subject the gospel to reproach, it cannot be unwise in us to set them aside." Very true, very true. The principle here advanced has been practically recognized by Universalists. The progress of divine truth has been obstructed by the *mystery* in which it has long been enveloped. Reason has been pronounced carnal and delusive. Mankind have been called upon to believe what they could not understand, on peril of unending perdition. They have been required to acknowledge their entire willingness to be damned themselves, and also to glorify God in the destruction of their nearest kindred and dearest friends. Now, there can be no question that these things have obstructed the progress of divine truth. *They have subjected the gospel to reproach.* Men of reflection *will not*, and *cannot*, receive and believe as gospel truth, opinions which reason condemns; nor can they make concessions from which humanity recoils. We need not wonder that scepticism and infidelity should make such ravages in the land, so long as Christianity is so presented to the understanding as to cause reason to revolt and the heart to become faint.

Now, Universalists have not supposed they were acting unwisely, in discarding "former theories." We believe they are remnants of heathenism, equally unfounded in reason, nature and the Bible. They have obstructed the progress of Divine truth, and subjected the Gospel to reproach. And unless those "former theories" be speedily given to "the moles and the bats," we need not expect speedily to behold the earth filled with the knowledge of the Lord. A. C. T.

REV. MR. LANGHORNE.

The reader will remember the Letter of Br. Andrews to Mr. Langhorne of Edenton, N. C. published a few weeks since in the Messenger, and the request appended that we should see Mr. Langhorne supplied therewith. In compliance with this request, (and indeed with an invariable rule in such cases,) we forwarded Mr. Langhorne a No. of the paper containing the Letter addressed to him This we deemed proper,and in fact due to Mr. Langhorne, that he might reply through the same medium, should he have been wrongfully accused. In doing this we supposed that we were addressing a *gentleman* at least, even could there be no reliance on his religious profession. The sequel will show how far these expectations were realized. The paper was sent. In the course of last week a package came to this office, through the Post Office, nicely done up and sealed in letter form, and charged $1,25 postage. On opening it we found it to be from the very *gentlemanly* and *Reverend* Mr. Langhorne, containing a number of the Messenger, carefully enclosed so as to subject it to letter postage, and accompanied by the following note, which we copy *verbatim*. We give it place more readily, presuming from the evident irritation of the moment in which it was penned, that he may have forgotten to take a copy, and may therefore have '*kneed*,' to adopt his own improved orthography, to revise it.

Edenton, N. C. Jan. 8th, 1834.

SIR—As you have been so very obliging as to send me a copy of the "Messenger" without my request or wish, I take the liberty of returning it to you, presuming, that you have more *kneed* of such worthless rubbish, than your unworthy servant. However, if you have no very urgent call for "your very interesting journal" permit me to *subject* the propriety of forwarding it to your very worthy brother L. F.W. Andrews who perhaps may find in it, much to interest and improve him. Be so good as to tax me no more with your folly and oblige Yours

GEORGE W. LANGHORNE.

Now this Rev. Geo. W. Langhorne is not only a very, very mean man, but is absolutely very *foolish* in his *meanness*. Can it be possible that he calculated upon success in such an imposition? If so, we are compelled to record his extreme folly, for no sooner was his disgraceful trick exhibited at our Post Office than the postage was promptly refunded, and his letter left in their charge to be forwarded to Washington as a lasting monument to his shame and disgrace.

We would expostulate one moment with the Rev G. W. Langhorne, did we not fear that he is lost to all sense of shame and remorse, and like the prodigal, must needs wander a while longer in the mazes of iniquity, ere he becomes fully sensible of his extreme poverty in all that is valuable and worth possessing—a meek and contrite spirit. We would call up in review before him the awfully degraded situation of a professed minister of the meek and lowly Jesus, who could assail the private and professional reputation of a stranger, another minister of the same benevolent Master, and because replied to, could bring himself to the idea of revenge on still another person—who in default of honorable argument to defend himself, though the assailant, could strike at no loftier,no nobler revenge, than to meanly attempt to abstract *a few paltry pence* from the pockets of the poor publisher, who was the medium through whom he was addressed! We say we would call up this in review before him, but we sadly fear it would be casting pearl before swine, and we will therefore let him stand a living monument of shame, the like cases of which we hope are rare in this enlightened age.

We shall endeavor hereafter not to 'tax' the Rev. Mr. Langhorne. We shall send him a copy of this, though we shall pay the Postage, and we much regret that we neglected it with the other; but in the hurry of business it did not occur to us. The amount we know is small, (being only ONE CENT and a HALF,) but we have somewhere read, that *little things* are *great* to *little men*. And this, by the by, may help us much to measure the satisfaction which the Rev. Mr. Langhorne expected to derive from subjecting us to *one dollar* and *twenty five cents* postage. If *one cent* and a *half* is *great* in his estimation, his revenge must have been enormous! in taking from us *eighty-three times that amount.*

To our friends in Edenton, we say, if such is the character of the opposition you meet with, be not alarmed. It will effectually work its own destruction. Only let them stand out to public view, and you have nothing to fear. And to aid in perpetuating the Rev. Mr. Langhorne's fame, we shall forward a number of extra copies of this paper, which we hope will be faithfully circulated. If more should be wanted, the individual receiving them will please write us. P.

The Ladies' Dorcas Society,
Will meet at Mrs. Brown's, No. 10 Dutch-street, on Wednesday next, at 1 o'clock P. M.

STRANGE CONVERSION!

The last Christian Advocate and Journal, the Methodist paper of this city, has a long article consisting mostly of extracts from ''Articles of Agreement' for a new Theological Seminary,' proposed by the 'Connecticut Pastoral Union.' The 'Pastoral Union' was organized in East-Windsor, Conn. Sept. 10, 1833. Its objects are two—'to oppose prevailing errors.' (the New Divinity,) and to establish a Theological Seminary to raise up 'sound and faithful ministers.' The Seminary it seems is to be 'strictly Calvinistic' as regards 'election and reprobation' On the extracts before alluded to in relation to this new Seminary, the Methodist paper remarks:

"We have given these long extracts to show our readers that the Congregational and Presbyterian Churches, are affected by dangerous heresies, commonly called new divinity; and that there is still a party in both which is endeavoring to resist it, and save the church. But we regret to learn from a late number of the "Presbyterian," published in Philadelphia, that the sound orthodox party is feeble, for we make no secret of our preference to the doctrines of this party, and our conviction that the new divinity is at least, semi-Pelagian Calvinism, which must lead to Unitarianism, the elements of which are now nearly ready, and sufficient we fear to form and overspread the land. We warn the Churches against these facts and consequences."

What are we to think of our Methodist friends! Can it be possible that they are all turning genuine old fashioned Calvinists! So it would seem, for those who are the least observant must be aware that the New Divinity folks are effectually on Arminian grounds, and here is the acknowledged Oracle of the Methodist Episcopal Church of the United States pronouncing this same 'New Divinity' a ☞*dangerous heresy*, which is now 'affecting the Congregational and Presbyterian churches.' To the Calvinistic school it may be a 'dangerous heresy,' but how in the name of common sense can it be such to the Arminian? Rather should they open arms, and receive them gladly, joyfully, to the glorious ☞*doubts* and *uncertainties of Arminianism.*

That we have not misapprehended the Methodist paper is evident from their language. 'There is still a party,' say they, 'in both, (the Congregational and Presbyterian churches) endeavoring to resist it, (the New Divinity) and *save* the church. But we regret to learn' 'that the sound orthodox party *is feeble*, and ☞*we make no secret of our* PREFERENCE *to the* DOCTRINES *of this party!*' Then it is not a *preference* for *persons*, but a *preference* for DOCTRINES; and the doctrines which a thorough going Arminian can *prefer*, above all others, are the 'strictly Calvinistic, according to the old plan in regard to election!' Well done Br. 'Advocate and Journal"! Let us hear no more, hereafter, about the 'distinctive doctrines,' the 'distinctive efforts' of the 'well organized Zion' of the Methodist Episcopal church.

But perhaps we mistake after all. Arminianism may *not* be Arminianism under the Presbyterian flag—that is, a British vessel hoists an *American* flag, she is therefore no longer a *British*, but an *American* vessel!—It perhaps can *only* be Arminianism just so far as it comes under the 'well organized Zion,' (to use their own language,) of the Methodist Church. And here we apprehend is the 'sticking point.' Let our new school friends only just strike their Presbyterian colors, and with the same peculiarities of faith that they now possess, come immediately under the 'well organized Zion' of the Methodist church—let them submit wholly to her aristocratical government, the supreme dictation of her Bishops and Priests, under the plausible name of 'Conference'—a dictation scarcely equalled by

the Pope of Rome, and her 'dangerous heresy' would at once become sound 'orthodoxy.

'Our well organized Zion!' This is indisputable. We have long looked upon the Methodist church government as a complete 'organization' for acquiring power over its members—as being the most dangerous system of ecclesiastical domination now to be met with, and it is no doubt mortifying to those who are so desirous of preserving its despotic principles of organization in their purity, and of carrying them out to their legitimate results, to see congregation after congregation coming out from the Calvinistic School, adopting all their peculiar doctrines, all their successful machinery, 'free churches,' 'camp meetings,' and every thing, in fact, that can constitute them complete Arminians. ☞*save the shackling of themselves with the Methodist church government* Each congregation will stand out free and uncontrolled in its government. Well may the 'Bishops and Elders' of the Methodist church be alarmed at the opening prospect They have truly 'waxed strong,' and have sometimes 'kicked;' but unless this 'new divinity' business can speedily be quelled, their glory will have departed forever. For it is plain that even her own people will not long suffer the *servitude* of her government, when they can enjoy all her peculiarities of doctrine and worship in such perfect freedom without it. Her Oracle may 'warn the churches against these consequences' now, perhaps, with effect, but we very much mistake, if the time is not approaching, and that not far distant either, when its warning voice will be lifted in vain—when the boasted 'breast work' of her 'own well organized Zion' will be broken 'rank and file,' yielding another evidence of the utter futility of attempting to lord it over the minds and consciencies of men, at this late period of the world.

The language of the Methodist paper strongly reminds us of that used before the Connecticut Legislature many years since, by an old veteran of the "standing order" as it used to be denominated. Those acquainted at all with Connecticut politics will remember that in the political revolution several years ago it was effected by a new party springing up, denominated "Tolerationists," who united with the old Republican party and thereby constituted a majority. The new ascendants feeling it their especial privilege to participate in the honors and emoluments of the offices in the gift of the Legislature, commenced immediately providing for their friends. Many of the "old standards," who had held their offices until they were almost disposed to lay claim to them by "right of possession," were permitted to retire into private life, to give place, frequently, to a real "Tolerationist." At the session of the Legislature alluded to, there had been some 50 or 60 changes of Justices, &c. the old veteran in the federal school, spoken of, had become exasperated, and rising from his seat, exclaimed with some degree of warmth—"Mr. Speaker, let the ruling party put in nomination a *real genuine old fashioned Democrat—one that has grown grey in singing* "Jefferson & Liberty," *and I will vote for him with all my heart!—but preserve us from Tolerationists!*" So with our good Methodist friends. Give us, say they, your real, thorough-going, old fashioned Calvinist—"we make no secret of our preference to the doctrines of this party"—but the Lord preserve us from the New School!

We cannot but smile frequently over the strife which is now going on in the popular religious world—to witness the art and management which needs must be practiced to sustain the ranks of error—to contemplate, for one moment, the vast number of active agents, and the immense sums of money which are now in requisition to prop up the babel fabric, which is trembling in every joint. We feel ourselves aloof, it is true, from the contention, but we are by no means indifferent spectators of the scene. We belive that 'elements," are indeed "nearly ready" for a mighty explosion in the religious world. God grant that we may be preserved from bigotry and fanaticism on the one hand and universal skepticism on the other. And we have confidence in believing that our highly favored country *will* be preserved from both of these extremes, and that the cause of truth and righteousness will eventually be promoted and extended through this very "confusion" of doctrines.

The "Articles of Argreement', for the new Seminary by the "Pastoral Union," will hereafter claim some attention from ourself or associates, as we may have time. They present a novel means of guarding the church against new school doctrines.

P.

"THE LORD IS GOOD TO ALL."

"Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom and power of God, as to leave men inexcusable; yet they are not sufficient to give that knowledge of God and his will, which is necessary to salvation."

Thus we read in the Presbyterian and Baptist Confession of Faith. God, according to these creeds, has given to the heathen just enough light to justify Him in damning them! and not enough to render their salvation even possible!! 'The Lord is good to all, and his tender mercies are over all his works'

A. C. T.

ALBANY.

We acknowledge the receipt of a Circular from Messrs P. K. Cole, Henry Hart, and Daniel Campbell, Committee of the 'Young Men's Association' of Albany. We shall comply with the request to furnish their 'Reading Room with a copy of our paper gratuitously for one year,' with much pleasure. If they conduct the business of their Association upon broad and liberal principles, the results cannot be otherwise than highly beneficial. The 'Association' will at least have our hearty prayers for success in every measure calculated to improve and fit Young Men for that station in society which they are expected and ought to occupy. P.

Br. Moore is right in the article below. The charge of the Intelligencer is unworthy a "formal refutation." They must know it to be base and unfounded themselves. P.

"Neither can they prove the things whereof they now accuse me."

Br. Price.—I was not a little surpized to perceive by the last No. of the "Messenger & Universalist," that an unprovoked and uncharitable attack has been made on me, and indeed on the whole denomination to which it is our happiness to belong, by an "*editorial* correspondent of the Christian Intelligencer" of New-York. It appears to me that the redoubtable editors of this paper have, by their own bad conduct, "brought upon themselves swift destruction." They have been "taken in their own craftiness." "Wo unto their soul! for they have *rewarded evil unto themselves.*"

By their unchristian behavior relative to the "213 Questions," these editors involved themselves in difficulties from which they have not since been able to extricate themselves; nor can they possibly do so by any honorable means.—They are aware of the fact. Hence their deep-rooted hatred towards those whose doctrine they know cannot be refuted by an ingenuous appeal to reason and the Scriptures. And hence their pitiable vituperations against the denomination of Universalists, and especially against "the triumvirate of Unitarian Universalists who publish a weekly paper" in the city of New-York.

These good Dutch editors would fain have the world believe that we do not believe the Bible to be the word of God. Nay, they have done all they could to fasten upon us the character of Deists! And by what means have they attempted to accomplish this desirable object? Why by giving their readers a few garbled and mutilated extracts from a sermon which was written in defence of the divine authenticity of the Scriptures. *Mirabile dictu!* In this undertaking, as in others of a similar character, they have utterly failed. And every unprejudiced man who has witnessed their unmanly procedure in this matter will know how to appreciate their zealous labors of wrath.

I shall not attempt a formal refutation of the unfounded charge of Deism which the editors of the Intelligencer have been pleased to prefer against me and the denomination to which I belong. This ungenerous accusation (which the accusers knew they could not prove) has been successfully repelled by Br. S.

If I could believe that these pious editors really supposed that the sermon on which they saw fit to animadvert, favors Deism, I should consider it my duty to endeavor to convince them of their error. *But I do not believe it.* They could not imagine that the sermon referred to is unchristian. If they are really anxious that their readers should know what are the sentiments advanced in it, let them publish it *entire* in their paper. Their readers will then have an opportunity of judging for themselves.

How long will the spirit of Antichrist rankle in the hearts of our opposing brethren? Will they not learn obedience to the moral requisitions of the Gospel by the things which they have suffered? God grant that they may learn of Him who was "meek and lowly in heart," and come to the knowledge of the truth and be saved.

Reading, Pa. Jan. 14th, 1834. A. M.

To Correspondents.

We thank Br. Gregory for the Sermon forwarded us. It shall have an early insertion.

An excellent article is also received, 'Goodness of God,' but is necessarily crowded by this week.

The 'Sunday School Harp, No. 2,' by Br. Perry, will also have a place next week.

Will 'Cosmopolite' give us an interview? His remarks are just, but we specially desire a communication with him before an insertion, for reasons which will be satisfactory. The interview will be regarded private of course by us.

If the writer of the request from Newark is really 'a subscriber,' why not attach his name? Should we hold ourselves amenable to every call in this way, we should be flooded with requests preferred, in nine cases out of ten, only in a caviling spirit It seems to be an especial privilege claimed, or practiced upon, by our opposers, to *ask* questions, but never to *answer* any. Let sincere inquirers then come over their own name, or in such way as that we may be certified of their sincerity, and they shall have all needed attention.

MARRIED,

On the evening of the 20th inst. by the Rev. T. J. Sawyer, Mr. William H. Goodday and Miss Phebe M Carpenter, all of New-York.

On Wednesday morning, the 22d inst, by the same, in the Orchard st. Church, Mr. Henry Beecher and Miss Sarah Elizabeth Gordon, all of N. York.

DIED,

In Norwalk, Conn. on the 15th inst. Mr. Charles L. White. Very early on the morning of his decease, he started alone in a Boat, on a gunning excursion to the Islands at the mouth of the harbor. About 10 o'clock, A. M. as the steam boat Westchester was passing in through the Islands, on her way from Bridgeport to Norwalk, Captain Brooks discovered a boat adrift, and immediately sent off his own boat to it. It proved to be Mr. White's, and he was found lying in the bottom of it, nearly exhausted from the loss of blood. He had not, we understand, sufficient strength remaining to give an account of any thing. But from the wound, which was on the inside of the right arm, near the shoulder, it was supposed that while loading his gun, (a double barrel,) one barrel must have discharged accidentally and lodged the contents in his arm, opening the large arteries in that region, and thus causing him to bleed to death. It was judged there were 6 or 8 quarts of blood in the boat. It was a very cold morning, and about 3 hours must have elapsed from the time of the accident to that of his being picked up, from circumstances which have since come to light. His sufferings must have been inconceiveable.

Mr. White was a young man of amiable manners, and highly respectable standing, and the peculiar circumstances of his death will cast a gloom throughout his extensive circle of acquaintance. But there is one, above all others, who must mourn over his untimely end. About three months before his decease, he was united in marriage to an amiable and interesting young woman. They were enabled to just catch a glimpse of the bright and glowing page of happiness together, and the book was closed forever. The views under which the afflicted widow has been brought up we hope will be a stay and support to her in this trying scene. Though early in life shrouded in mourning, we pray she may not "mourn as those without hope," and that in this her day of trial, she may feel herself under the guiding hand of Him who "does not afflict willingly (without purpose) or grieve the children of men." P.

The Statement of Facts

Alluded to last week, can be had, (on application at this office,) in pamphlet form, at $1,50 per 100.

WINTER.

BY MRS. SIGOURNEY.

I deem thee not unlovely,—though thou com'st
With a stern visage.—To the tuneless bird—
The tender flow'ret,—the rejoicing stream
Thy discipline is harsh —But unto Man,
Methinks thou hast a kindlier ministry,—
Thy lengthened eve is full of fire-side joys,
And deathless linking of warm heart to heart;
So that the hoarse stream passes by unheard.
Earth, rob'd in white, a peaceful Sabbath holds,
And keepeth silence at her Maker's feet.—
She ceaseth from the harrowing of the plough,
And from the harvest shouting.

Man should rest
Thus from his fevered passions —and exhale
The unbreathed carbon of his festering thought,
And drink in holy health. As the tossed bark
Doth seek the shelter of some quiet bay,
To trim its shattered cordage, and repair
Its riven sails,—So should the toil-worn mind
Refit for Time's rough voyage. Man, perchance,
Soured by the world's sharp commerce,—or impaired
By the wild wanderings of his summer's way,
Turns like a truant scholar toward his home,
And yields his nature to sweet influences
That purify and save.

The ruddy boy
Comes with his shouting school-mates from their sport.
On the smooth frozen lake, as the first star
Hangs pure, and cold, its silver cressit forth;
And, throwing off his skates, with boisterous glee,
Hastes to his mother's side. Her tender hand
Doth shake the snow-flakes from his glossy curls,
And draw him nearer, and, with gentle voice,
Asks of his lessons—while her lifted heart
Solicits silently the Sire of Heaven
To bless the lad.

The timid infant learns
Better to love its father,—longer sits
Upon his knee, and with a velvet lip
Prints on his brow such language, as the tongue
Hath never spoken.

Come thou to life's feast,
With dove-eyed meekness and bland charity,—
And thou shalt find even Winter's rugged blast
The minstrel-teacher of the well tuned soul;
And when the last drop of its cup is drained,
Arising with a song of praise, go up,
To the eternal banquet. *Ladies Magazine.*

PERSONAL BEAUTY.

A recent writer concludes his observations on the means to be adopted to procure beauty in the person in these words:—"Let then the ladies observe the following rules:—In the morning use pure water as a preparatory ablution:—after which they must abstain from all sudden gusts of passion, particularly envy, as that gives the skin a sallow paleness. It may seem trifling to talk of temperance, yet must this be attended to, both in eating and drinking, if they would avoid those pimples for which the advertised washes are a cure. Instead of rouge, let them use moderate exercise, which will raise a natural bloom in their cheek, inimitable by art. Ingenious candor, and unaffected good humor, will give an openness to their countenance that will make them universally agreeable. A desire of pleasing will add fire to their eyes, and breathing the morning air at sunrise will give their lips a vermilion hue. That amiable vivacity which they now possess may be happily heightened and preserved, if they avoid late hours and card-playing, as well as novel-reading by candle-light, but not otherwise; for the first gives the face a drowsy, disagreeable aspect, the second is the mother of wrinkles, and the third is a fruitful source of weak eyes and sallow complexion. A white hand is a very desirable ornament; and a hand can never be white unless it be kept clean; nor is this all, for if a young lady would excel her companions in this respect, she must keep her hand in constant motion which will occasion the blood to circulate freely, and have a wonderful effect. The motion recommended is working at her needle, brushing up the house, and twirling the distaff."

THE ROAD TO HAPPINESS.

Being fully persuaded that the most rational happiness, which intelligent beings enjoy, arises from having properly employed their implanted powers and passions—and as the virtues themselves, when carried to excess, either fail of obtaining their objects, or degenerate into vices, it is therefore my ardent desire that my children may be—

Pious but not enthusiastic; religious but not bigoted; just but not vindictive; righteous but not hypocritical; virtuous but not ostentatious; charitable but not weak; strict but not austere; meek but not mean; humble but not abject; mild but not effeminate; modest but not bashful; complaisant but not deceitful; affable but not loquacious; polite but not ceremonious; condescending but not capricious; trusting but not credulous; cautious but not timid; watchful but not jealous; sensible but not irritable; emulous but not envious; learned but not pedantic; benevolent but not vain-glorious: generous but not profuse; noble but not prodigal; dignified but not proud; spirited but not haughty; bold but not assuming; brave but not fierce; valiant but not foolhardy: resolute but not obstinate; confident but not boasting; industrious but not avaricious; prudent but not parsimonious; economical but not covetous; refined but not affected; soft but not simple; neat but not foppish; communicative but not a tale-bearer.

How poor, how feeble, how inefficient are the usual appliances of even the dearest friends in healing the lacerated and broken heart, or reuniting those delicate fibres of the affections which have been separated by the ruthless hand of the Destroyer of human hopes! There are parents who know that Time,—the great *alleviator* of sorrow—is too slow in his operations to *cure* the wound. Other children may be spared to soothe with filial kindness—to please with the blandishments of youth and beauty—to encourage with the promises of usefulness—to gratify with attainments of every accomplishment that embellishes life—but, alas! the parent can never forget the bud, torn from the stem, when just opening to drink in the morning sun. For bereavements of this sort, this world affords no consolation and they who tell us to take comfort in that which is left, mistake the nature of parental affection, and have never felt the agonies for which they are so prompt to recommend an antidote. The only relief is the strong persuasion that the Author of our affections will permit, in another state of existence, the reunion of those beings which he had mysteriously bound together: and to parents upheld and sustained by this faith, the River of Death is but a narrow stream, deprived of its depth and chilliness by the soft invitation,—*come up hither*—from the child who has triumphantly landed on the opposite side.—*B. Cour.*

THE CREATION OF WOMEN.

In the country, where the conversation happened to turn upon the Mosaical account of the creation of the first woman, a lady made the following remark:—"The Creator appears, in this story, in the light of a midnight robber—he steals from Adam in his sleep. "Allow me, madam," said a gentleman, "to narrate an anecdote by way of argument against your objection. Last night some persons broke into my father's house; they carried away a bar of silver, and left in its place a richly chased golden vase;—can we consider these men as thieves?" "Thieves!" exclaimed the lady, "no, benefactors." "Well, then," said the gentleman, "in what manner ought we to regard Him who took away a worthless rib, and gave in exchange an inestimable treasure?"

NEW-YORK CHRISTIAN MESSENGER AND PHILADELPHIA UNIVERSALIST.

In presenting proposals for the third vol. of the Messenger it is merely necessary to say, that no essential change will be made in the course of the paper, unless it be to avail ourselves of every possible opportunity of increasing the talent and interest in its columns. It will, therefore, in the language it has ever held forth, to the world, continue to "plead the cause of a slandered and persecuted denomination of Christians—the UNIVERSALISTS;" endeavor to inspire confidence among its friends, and to induce as far as possible the thoughtless and unconcerned, and even opposers, to come forward into the field of examination and "reason together" on the great and glorious doctrines of a *world's reconciliation to God.*

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